

WHY THE NEGRO IN THE SOUTH DID

NOT GO COMMUNISTIC

World 5-15-34

IF anything is ingrained to excess in the sinews of the Negro it is an overdose of loyalty. Since the advent of the Negro in this country he has never been able to any degree to counter to a discernable emphasis whatever was heaped at his doors. His properties of resistance have always been modified by that caution and fear that led him to take that course which suggested safety of person and security in employment.

His desires have often been obscured and his adaptability to quietly succumb and reconcile himself to imposing conditions have been interpreted as contentment. From the records of the past, the Negro is that open resistance without economic fortification has not only proven foolish and abortive, but retroactive to impending hatred and intolerance intensified.

Coming up from slavery, he inherited an industrial wage differential without its normal parallel,—differential in price of commodities. In that he has been a child of poverty, a hard master who lashes the most powerful minds into humility and submission. Seventy years of cold starvation and questionable justice are the two mighty weapon that have kept the Negro "in his place" and rendered him a pitiful casualty and the most cancerous liability that ever infested a civilization. It is no strange wonder that in a war of brother against brother for his freedom the Negro's contribution on the side of the Confederacy in actual fighting and caring for and feeding the armies and their families back home, that Mr. Grady was moved to say that his unswerving devotion gave a new meaning to fidelity and loyalty.

Inheriting such an environ the Negro is innately cautious of his movements and suspicious of new ingredients placed on his menu card. In spite of the fires of his ambition to attain his rights and opportunities, he does not wish to incur those entanglements that might in the least interfere with his inborn diplomacy. Even his great leaders and ministers who move on the conscience of his race pride are at times seen in the upper chamber (probably a legislature lobby or an anteroom of some philanthropy) with hat in hand, a scrape, a bow and that accustomed: "Yessar" This cannot be denied.

Those who imagined the South with her problems a fertile field for communism were not acquainted with the cold facts that the Negro did not desert in the last war he fought for the freedom of the rights of others only to face denial in his native land. Their wealth of literature and propaganda have the ring of commercialism to the Negro. The Negro demurs at their articles of faith and doubts very seriously that they can deliver the goods they are selling. The Negro knows, despite whatever merits they claim, that his economic dependence will his feet shackled as he pursues the will-o-the-wisp.

As the days go by the Negro is becoming less political conscious. He is not as anxious to vote as one might surmise. In the face of his opportunities to qualify and vote there has been an indifferent inertia on his part in exercising that advantage. His college professors and leading ministers lay this bold

example. May of them while preaching civic ideals do not attempt a political identity. The Negro labors under a philosophy that salt for the goose will be salt for the gander and he feels in many instances that the less emphasis placed upon a measure most desirous of him, will better enhance its chances of passage. He has often realized more at the dance by playing second fiddle. He has seen that his presence in behalf of a cause has often aborted it, and hence his absence at the polls is largely the outgrowth from his instinctive diplomacy.

The Negro is not by nature a lover of details and long drawn out statistics. If his hen doesn't hatch in one day, he prefers to break up the setting nest to waiting for three weeks for a hatching. Communism, therefore, will never augment much of a following of his group. Its catechism is vague and its chemical properties calls for too much analysis before perfecting formula. He is not built of the sort of stuff that has patience with an evolution.

Therefore, the South will remain solid indefinitely and she need have no apprehension, despite the floods of propaganda afloat of waking up some morning and finding the tame child around which is woven the bulk of her legends and traditions.

COMMUNISTIC!
AMERICAN

Atlanta, Ga.

MAY 6 1934

Communist Banner Fails To Ensnare Negroes Here

Strenuous Efforts to Prey on Needy Not Succeeding, Say Race Leaders.

This is the fifth and concluding article of a series on the truth about Communism in Atlanta.

By BERT COLLIER.

Despite the well-authenticated fact that Atlanta has been selected as a center of Communistic agitation because of its large negro population and that it is Red policy to make a special appeal to working classes, the negro citizens of Atlanta have failed to enlist under the radical banner.

This has been proven by more Negro groups sponsor and co-operate with movements in which they are specially interested. Of- ficials of qualified negro spokesmen. Communists seize upon these movements out of policy. But the link is not Communism.

Negro churches have closed their doors to Communist gatherings and at the present moment Red agitators are distinctly not in favor.

That there is a sprinkling of negro Communists here is admitted, but that the number has reached any serious proportions is believed only by alarmists.

The Rev. J. Raymond Henderson, pastor of the Wheat Street Baptist Church and one of Atlanta's outstanding negro leaders, recently closed his church to agitators. In discussing the situation, he said:

Church Closed to Agitators, Pastor Explains

"So far as the negro churches of Atlanta are concerned, they have no dealings with Communism.

"The International Labor Defense has gained entrance into a number of churches because it sponsored the Angelo Herndon case.

"Interest of negroes in this case by no means means an interest in Communism.

"If they feel it is a matter of injustice, they don't care who is fighting the case. If the devil is fighting injustice they will line up with the devil against injustice."

Attitude of Negroes

To Theory of Communism

Pastor Henderson said he took a hand in the fight for Herndon in the firm belief that he had been treated unjustly and co-operated with the I. L. D. until the I. L. D. attacked the National Association for the Advancement of Colored People.

"I closed my church to the I. L. D. and other churches did the same and they have never been able to gain a foothold since," Henderson said.

"Among the negro churches and the negro citizens of Atlanta," he added, "Communism hasn't made the slightest progress.

'Inclined to Catch At Anything of Hope'

"The negro has his problems and is inclined to catch at anything that holds a hope for better things. Communism offers a Utopian ideal and has an appeal, but the colored people here have not lined up with it.

"Opinions of rabid anti-Communists who believe radicalism has made progress among the negroes are all off the base. It is just a bugaboo. It is my experience that the negro citizens are law-abiding and love their government. They are loyal and stand true.

"They believe it is just and righteous that the complaints of the down-trodden should be recognized instead of being met with the threat of machine guns."

Further confirmation of this stand was given by Reginald Johnson, Atlanta executive secretary of the Urban League, a nation-wide organization for the so-

But proof that the negroes of Atlanta are being constantly bombed by Red propaganda comes to hand. It is apparent that much of this propaganda is misleading and that an attempt is being made to victimize credulous followers. When the Congressional committee met in Atlanta to investigate Communism here, R. C. Mil-

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ments. Bids have been made for negro leadership in organizations espousing the cause of Socialism and Communism.

"Among negroes, however, there is little thought of the tenets and techniques of Socialism or Communism. The majority of those attracted by activities of these two groups neither comprehend nor show

He pointed to a national publication of the League, The Negro at Work in the United States, in which is given the result of careful investigation here and elsewhere. This publication stated:

"Many things have happened to incite the interest of negroes in liberal and radical move-

ler, a negro, testified that he had been employed as district organizer, but when he found out the real motives of the Communists he resigned.

"I was the first negro in Atlanta to become a member. The movement was spreading among negroes because of their wretched condition and their inclination to turn to anything that offered hope.

"I found out they were working here in Atlanta and I was anxious to find what Communism really meant," Miller testified under oath.

"I am a Spanish-American War veteran and I would not stay in the organization when I found out its real purpose was the overthrow of government."

Such instances can be multiplied, but they are sufficient to show the trend. They indicate that the vast majority of Southern negroes still base their hopes on established government.

Other articles on Communism in Atlanta will be published in The Georgian and Sunday American from time to time.

Langston Hughes-Angelo Herndon Type of Leadership

A young man in his thirties, Langston Hughes, a graduate of Lincoln University, has an article in the August number of THE CRISIS—"Cowards from the Colleges." In brackets he says: "Let no one who reads this article write me a letter demanding, but why didn't you bring out some of the good points?" The express purpose and intention of this article is to bring out the bad points," and he starts out: "Two years ago . . . at every school I visited, etc., etc.," he didn't say as to how many schools he visited, but from what he says about them proves to everybody that he's an ugly ingrate to the courtesies shown by the cordialities of the schools, as well as an enemy to all that's hopeful in a program that makes for peace as much as for racial progress in education. Langston Hughes after graduation was lucky to travel over a large part of the world as a "stowaway" in the bowels of the various ships, traveling over the "seven seas" to return home as a young pessimist—a communist fresh from the lap of Soviet Russia, and now he's trying to make everything he touches turn to communism.

8-30-34

Two years ago in Houston, Texas we heard him tell us to how the bits of verse—his poems, came to him in the light of and by reason of certain experiences; we heard him talk for an hour and a half to feel greatly relieved when he quit; he left his audience in a drab state of feeling, when we took courage to take him by the hand and said: "Young man cheer up, God is His own interpreter, and He will make it plain." Langston Hughes is a "I must be leader" in the communist cult among unguarded

and less thinking young Negroes, he thinks he knows much more even in books and plus the wisdom of experience than his college president who no doubt reluctantly signed his diploma.

Angelo Herndon, a disciple of Langston Hughes, was 18 years old, his breath smelling of his mother's milk when he was put in Atlanta jail for disturbing the peace of that community with the cult of communism, he was 21 years old when released. The Christian Index was among other race papers who prayed for and wanted to see him released because we knew his sentence to be unwarranted and unjust, but that fact does not by far and large, smack of the idea of encouraging that young man to think in the least, that anything of the elements of a leader is in him. On the other hand he is a trouble maker for the race and a liability on our prayers and pocketbook; he's the product of our mingled pity and interests, he's out on bail, he should shut his loud mouth that put him in trouble, for he's not entirely free; and if he was, it would be a racial disgrace to try to make him feel that he's any sort of a race leader. A race leader in what? It is preposterous that experienced race editors and ministers of the Gospel should hail or to follow that unfortunate young man around to groom him as a race leader. A race leader in and for what? Langston Hughes wants to organize a communist party on every college campus in the country. Can Negro newspapers and ministers hail him as a leader for that? What would that lead to? Let Angelo Herndon and Langston Hughes do their "first work," go to Sunday School, and other young people Christian societies of the Church, get rid of their wicked hearts, join the Church and learn how to lead by following others in righteousness; "Cease to do evil, learn to do well," and appreciate the fact that their mock-heroic is not wanted.

DALLAS, TEX.
NEWS

DEC 7 1934

What Other Papers Say

The Negro a Conservative Citizen.

Newport News Star: Those people who express great alarm lest the Negro turn Communist have their apprehensions poorly founded. By and large, the Negro is the most conservative citizen in our national population. Fears born of the many wrongs the Negro has been forced to suffer under our present form of government cause some uneasiness among those who realize deep down in their hearts that the country has goaded some of the race almost to desperation. But that the rank and file of our people will ever follow the leaders of Communist theories is most improbable.

We are against Communism. But we are not against free speech as long as it is not incendiary and does not tend to violence. Jefferson's idea was to let all have their say, even if some would destroy our present form of government. He pointed out that error is harmless as long as truth is left free to combat it. In our opinion, the surest way to kill Communism and other ultra-radical movements is to leave them indifferent alone as long as they do not commit some overt act against the land. Most of them would pose as martyrs. They want to go to jail for the "cause." They can then appeal to the emotions of the gullible by tearfully pointing to their suffering. They court "persecution." It pays.

If they be right, let them go forward—time will tell.

Then, too, let all of us who believe in our form of government, our Constitution and our bill of rights bring pressure to the end that our laws be impartially administered; that every man be given an equal opportunity to labor and to live unhampered by proscription and obstacles that are repugnant to the spirit of our fundamental conception of a free state; let the rich feel their obligation to help make possible a fairer distribution of the wealth of the land. In short, as President Roosevelt advises, let us love our neighbor and cease from worshiping money as our god, and the Communist will no longer find reason to vociferate and to froth at the mouth.

Kelly Miller Says---

So-Called Negro Radicals

ONE time wrote an essay which was printed in the Boston Transcript and which gained wide currency on "Negro Radicals and Conservatives." That was nearly a generation ago. Since then times have changed and definitions have changed with them. In those days Dr. DuBois was considered our arch radical and Booker T. Washington our counterbalancing conservative. I was considered the daysman balancing midway between the two. Since then the world have moved rapidly towards the left.

Robert R. Moton, the legate of Booker T. Washington, is still our outstanding conservative, in that he holds fast to the things which have been proved to be good by experience and is wary of new and experimental doctrine. DuBois has drifted to the right so that now he only difference between him and Moton is what Lord Macaulay used to call a difference without a distinction. I will adhere to my original position of proving all things and holding fast to what is good.

Since the World War there has sprung up a group of irresponsible radicals who revel in doctrinaire theories without any political, social or moral responsibility. Dr. Washington and his spiritual descendant, R. R. Moton, felt or feels a keen sense of responsibility for the present weight and pressure of the race problem. Mr. Washington used to say that his soul sustained a pressure of ten thousand pounds to the square inch. Dr. DuBois arrogated to himself the sole proprietorship of the propaganda which combatted all that Booker Washington stood for.

If Booker Washington was the thesis, DuBois was the antithesis. He took his task seriously, but our modern day Negro radicals show a lackadaisical indifference to the awful possibilities of the drastic doctrine which they release. They ridicule or condemn the church, the state and the present social order, and leave the poor Negro at the mercy of whatever disaster the outcome may hold for him. When Langston Hughes says "Good bye Christ" he may as well say fare well to common sense and human

hope. The radical Negro is atheistic, and believes neither in God nor man.

He is the product (1) of northern universities where he takes in undigested things, (2) Negro colleges, from whose religious and moral mooring set by the missionaries and philanthropists he has abruptly broken, (3) foreign reinforcement; I have somewhere defined a Negro radical as an over educated West Indian without a job. There is one peculiarity about the radical West Indian, they are as meek as Moses and as submissive as a lamb while in their native country, but crossing the seas seems to fill them with the spirit of irresponsible revolt. (4) The self-educated variety—George S. Schuyler is the most cynical and caustic of that group. As a whole, they are inebriated with the first effects of a little learning which has always been a dangerous thing. Chafing under severe restraints, they kick against the pricks for the sake of exercising their heels.

In order to be a genuine radical sustaining or economically indifferent. Socrates, Jesus Christ, John the Baptist, John Brown and Mahatma Gandhi spurned the allurements of wealth and power. But our would be Negro radical never disdain to be thrifty. I have often said that William Monroe Trotter was the only Negro who willingly and of set purpose made a material sacrifice for the cause. The others are on the make.

No man on a pay roll can be a radical. He must needs subordinate his conscience to his job. A pay roll man must gauge his radicalism by his rations. Society has built up and approved certain values and vested interests. It employs orthodox agents to safeguard and maintain these sanctioned values. Now the radical is at times necessary, else there would be no progress. But he must deny himself and take up his cross and be willing to carry it all the way to Golgotha.

We hear much about freedom of speech and conscience in our schools and churches but this freedom is of necessity limited to allowable latitude permitted by those who set up and allow existing order. If a preacher wants to overthrow the Church, he should have the courage to withdraw from the

ministry and fight from without. If our Negro radicals are not satisfied with Negro schools and colleges, let them use all legitimate means, with dauntless courage, to change the bad into the good, the good into the better, the better into the best, and the best into the beatific.

I am neither a radical nor a conservative; I am by nature and persuasion an ameliorist. I believe in using every feasible means, with dauntless courage, to change the bad into the good, the good into the better, the better into the best, and the best into the beatific.

I would that all educated Negroes were even as I am, in this persuasion. We are facing a dubious future. In this changing world, none have the vision to foresee what place any off-colored group will have in the final form of adjustment. The Negro race is about to be battered with the shocks of doom. The signs of the times tell us that the day is at hand.

I once called the "Negro Sanhedrin" for the purpose of taking wise heed of impending dangers. The time was not then ripe. The race mind was not then ready, but now it requires no soothsayer to see the protends at hand. We should be able to look at our educated young men and women to dream dreams and see visions. The old leadership may, in many respects have proved incompetent to grapple with the issues of their day and generation, but, also, it is too painfully obvious that the present day Negro radicals are woefully inadequate to the requirements of this day and hour.

WARNS NEGROES REDS ARE USING THEM AS PAWNS

Dr. George E. Haynes, interracial secretary of the Federal Council of the Churches of Christ, at the annual conference of the Colored Methodist Episcopal Church of North Carolina in session at Monroe last week, in an address discussed the "Negroes Economic and Civic Status," for more than an hour and urged that there be no differential between the working classes of people as to races.

Said he: "We have too many problems now that unnecessarily affect us as different race groups. As a matter of fact, we are all American citizens and Christianity must make us big enough to look beyond race matters that affect the working army. Mer should be allowed wherever they are to do it with efficiency and anywhere

in our economic system.

"Why should we pay one coal miner less than the other and give some mer twice the amount of wages as we do others? To reduce some to poverty and lower the buying power is both injustice and bad economy."

When speaking upon the civic status of negro people, he said, "This question of race in our courts is the most dangerous element with which we have to deal, and threatens our government's stability. For example, we find that foreign government, Russia, and her agents are taking advantage of the negro and his trials, and daily they swarm the country with propaganda that is dangerous."

"In the Scottsboro case known the world over, the Communists, while fighting for justice, do not approach the question with the same motive that we are in duty bound to approach it. While we desire to fight within the sphere of the courts, the Communists are using what they call mass pressure to threaten the courts. They use the question of justice to further their cause of revolution. We use it for the purpose of securing the rights of those who are wrongfully treated. In short, theirs means revolution as an end; ours is to preserve the state through evenhanded justice."

"The negroes nor the whites can afford to allow Russia to dethrone our government through our lack of fair play and racial differentials through the courts, the only agency to protect society."

"Both negro churches must work together, give justice to all and forever remove the cause for growing Communism in our country, which should be free America. These people have the most subtle appeal to negroes. In the face of very much brutal injustice, negroes are used as pawns to further their ends and with race propaganda they work upon poorer whites with wage question, when as a matter of fact, each is used to further Communism's hold on America."

"Let us remove the cause

SAVANNAH, GA. NEWS

DEC 2 1934

The Negro a Conservative Citizen.

Newport News-Star (Negro): Those people who express great alarm lest the negro turn Communist have their apprehensions poorly founded. By and large the negro is the most conservative citizen in our national population. Fears born of the many wrongs the negro has been forced to suffer under our present form of government cause some uneasiness among those who realize deep down in their hearts that the country has goaded some of the race almost to desperation. But that the rank and file of our people will ever follow the leaders of communistic theories is most improbable...

We are against Communism. But we are not against free speech as long as it is not incendiary and does not tend to violence. Jefferson's idea was to let all have their say, even if some would destroy our present form of government. He pointed out that error is harmless as long as truth is left free to combat it. In our opinion the surest way to kill Communism and other ultra-radical movements is to leave them indifferently alone as long as they do not commit some overt act against the land. Most of them would pose as martyrs. They want to go to jail for the "Cause." They can then appeal to the emotions of the gullible by tearfully pointing to their suffering. They court "persecution." It pays. If they be right, let them go forward—time will tell.

Then, too, let all of us who believe in our form of government, our Constitution, and our Bill of Rights bring pressure to bear to the end that our laws be impartially administered; that every man be given an equal opportunity to labor and to live unhampered by proscription and obstacles that are repugnant to the spirit of our fundamental conception of a free state; let the rich feel their obligation to help make possible a fairer distribution of the wealth of the land. In short, as President Roosevelt advises, let us love our neighbor and cease from worshipping money as our god, and the Communist will no longer find reason to vociferate and to froth at the mouth.

DEC 5 1934

'The Negro A Conservative Citizen,' Says Colored Editor

The NEWPORT NEWS STAR

THOSE people who express great alarm lest the Negro turn Communist have their apprehensions poorly founded. By and large the Negro is the most conservative citizen in our national population. Fears born of the many wrongs the Negro has been forced to suffer under our present form of government cause some uneasiness among those who realize deep down in their hearts that the country has goaded some of the race almost to desperation. But that the rank and file of our people will ever follow the leaders of communistic theories is most improbable. . . .

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COMMUNISM CANNOT HELP THE NEGRO

Now that the United States Government has given recognition to Russia, THE SOVIET Union, whose socialistic and communistic propaganda prior to this recognition was, and is in undeniable evidence in every section of Continental United States, will become bolder because of this recognition, as the days go by.

Already a pamphlet entitled: CALL To The First National Convention of the Friends of the SOVIET Union is being circulated all over the United States calling upon "all organizations of workers, farmers, intellectuals and professionals" to send delegates to this convention which is to be held in New York City, January 26, 27 and 28, 1934.

This convention has for its chief purpose to so convert the delegates in attendance to the doctrines and principles underlying socialism and communism that they will return to their respective communities under instructions from communistic propagandists to boost these doctrines and principles by joining and working for the success of the many local communistic organizations already established over the nation and organize new ones in those localities where none exist.

After this convention there will be begun a more intensive drive to convert Americans to communism than ever before because whenever one government is given official recognition by another, then and there under international law provisions each government is bound to accord the same rights and privileges to citizens of such recognized government as are accorded its own. Therefore, among the rights which must be accorded to Russian communists resident in this country are those of the freedom of the press, freedom of speech and of opinion just as are accorded to every bonified American citizen. This is all the communists ask in order to convert every American citizen to communism were it possible.

With such an impression of secured freedom under United States recognition the drive for American adherents to communism is ready to go. This convention is the signal. Watch them work.

The advice of the management of the VOICE to its readers is that they turn a deaf ear to communistic propagandists. They feel that they have a fertile field among the working class and particularly among Negro laborers of the South. They believe that Southern Negro workers who listen to their offers of freedom for black Americans will be readily accepted by them. But they are mistaken. These propagandists are going to find that the sensible American Negroes will not be misled by their impracticable offers to right the Negroes' troubles. These wrongs are particular to white and black Americans and must be set aright by Americans through enlightenment and mutual agreement; and not by Russian propagandists.

Wherever communists operate discord and trouble begins between white and black Americans, because communism is discordant, is unsound and contrary to American principles of government.

The VOICE advises its readers to work out their own salvation through their own efforts as individuals and as a race,

and let communism alone. It has no power to get anything for the Negro here in the South unless it be a world of serious trouble. Russian troubles, history and traditions run counter to those of America and never can be made to work here.

PHILADELPHIA, PA.
MORNING PUBLIC LEDGER

MAR 30 1934

COMMUNISM AND THE NEGRO

To the Editor of the Public Ledger:

Sir—The feud between labor and capital is now agitating the industrial world. The Wagner Bill proposes to put labor under the exclusive collective control of labor organizations. Trade unionism has always been detrimental to the Negro. He has been excluded and ruthlessly treated by his white fellow workman. In these days of depression, when there is not work enough for all, the plight of the Negro becomes all the more precarious. His only foothold in industry has been accorded by capital against the persistent protest of white labor, whether in organized or unorganized capacity.

In this disturbed condition of industry, which is indeed upsetting the economic world, the Communists come to the gullible Negro and propose that he join them in taking up arms against a sea of economic troubles, and by opposing, end them. They would enrage the Negro against capital as the cruel and crushing foe of all workmen, white and black alike. To add to the blandishment of their appeal, they offer as proof of their good intention their courageous war against race prejudice as evinced in the Scottsboro case.

But the intelligent Negro is too wily to be caught in such a net. Communism is alien in genius and spirit to the American institutions, and the Negro who is deceived thereby is not wise.

In the Scottsboro case the Communists have rendered the race a significant and courageous service. But they exact too great a price if they expect the Negro to requite them by joining in revolt against his country's laws and institutions. For such a hopeless and helpless minority as the Negro, the counsel of revolt is the counsel of suicide. The Negro has indeed just and serious grievances, but he must seek remedy and relief under the Constitution and the law. Frederic Douglass used to say that the American white man is too great to be small. To take advantage of so defenseless a minority would be the meanest type of littleness. The Negro must place his ultimate reliance upon appeal to the fair-minded-

ness of the white man, and not upon the delusive hopes of an alien propaganda, impossible of fulfillment.

KELLY MILLER.

Washington, D. C., March 26, 1934.

Ministers Conference Will Oppose Communism

Wanted to Destroy Some Churches

Communism received a good thrashing at the hands of the Baptist Ministers' Conference of Richmond and vicinity at its regular Monday morning session at Ebenezer Baptist Church this week. Rev. S. L. Parham was the order of the day and his assigned subject was "Christianity and Communism." Dr. Parham, who is pastor of Mosby Memorial Church, handled his subject in a masterly manner and received the unanimous commendation of the ministers.

Dr. Parham gave an interesting history of Communism—that is, Communism as it existed prior to the Third Internationale—and then

gave a running account of Christianity and its development. He said the two schools of thought had little in common. He laid stress on the fact that the common experiment tried by the first Christian Church at Jerusalem even failed with disastrous results. At the conclusion of his address, the subject was discussed by Rev. C. C. Boone, W. B. Ball, E. E. Smith, Joseph T. Hill, J. A. Brinkley, Gordon B. Hannock and President W. L. Ransome.

"Ready to Defend the Church"

Dr. Ransome, after reviewing the arguments, stated that the ministers were now ready to defend themselves against the encroachments of Communism. Dr. Hill gave a running account of what he thought was the development of the Communistic scheme of political economy. Dr. Gordon B. Hancock threw the proverbial wrench in the machinery when he arose and stated that there evidently was some good in Communism. In some of its phases it contemplates the teachings of Jesus.

The Communists destroyed the official church of Russia and they should have destroyed it," Dr. Hancock shocked the Conference. "It was an instrument of oppression of the masses. And I am in favor of destroying the Church in America that Jim-crows and otherwise oppresses its Negro brethren. The Communists would be justified in destroying such Churches. They do not exemplify the Spirit and the teachings of Christ." The discussion was closed when Dr. J. E. Fountain suggested that one of the Communists present be given the floor for two minutes for his reaction. This was refused.

Communists Laugh at Primary Discussions

When seen after the session, a group of local Communists were laughing at what they termed "a puerile discussion of the major topic of the world today." "Why those fellows don't know a thing about Communism," one said. "They never mentioned Karl Marx."

Another interposed. They were of the opinion that the ministers were a bit hasty in deciding to oppose that which they knew nothing about.

"You could blow all of the information those birds have about Communism through a hummingbird's quill into a mosquito's eye," summed up another of the "red boys."

Shall The Negro Seek His Own Deliverance Or Allow 'Reds' To Do It!

The social unrest of the world by man's continuous search for economic freedom, political perfection, and divinity, has brought modern civilization to the doorstep of a new era; the era of communism, the economic religion. In Russia, where it was first subjected to practice, it borders on the point of fanaticism, it is the people's code of living rather than a form of government. Its popularity is gaining daily, and until the introduction of Fascism in Germany, it had made tremendous gains there.

Communism advances the theory that with the proletariate control of the earth's resources, the economic sickness would be cured, with which theory a major part of the world probably agrees. In theory, Communism is the quintessence of economic idealism, but its practicability has not been proven. To be proven Communism must have the assistance of the majority of the earth's inhabitants, therefore it begins with that great body of downtrodden masses. In America the Negro contribution to this army far exceeds that of any other race and is more ready for the experimentation of such an altruistic theory.

But one doubts the sincerity of Communism in its efforts in placing the Negro on a higher economic plane with the rest of the world, as the methods employed appear to be to the contrary. Communism has chosen violence, agitation, and exploitation as means for proving her theories rather than constructive education, which is the best way of curing an evil (if American democracy can be called an evil).

On entering America, Communism converts the lofty idealism of Karl Mark into a three-ring circus, and is sought by the majority of American Negroes for various reasons other than economic freedom. Some are mercenaries, used for the purpose of baiting other Negroes, some seek Communism for the social privileges they are unable to enjoy outside the realms of Communism; others are easy prey for the exploiters by their threat of doom of the old, and their Utopian promise of the new, the so-called Negro intellectual is attracted by the radicalism of the theory and radicalists go in for anything different, just to keep their radical status above the average; the exploitative methods used in the famous Scottsboro farce

than all the Communistic activities. Under Democracy every man is given his chance in life; that is, if he fights for it. Our present civilization is the same as older civilizations; if we are weak we will be eaten; if we are strong we will eat. It is the same old law, the survival of the fittest. The Negro has proven that he can survive. Savagery is behind him, physical slavery is behind him, there is a yearly decrease in his illiteracy, political and economic problem, he would probably have been since his emancipation. If he embraces Communism he will defeat his own purpose. In the event that America would go Communist, government proprietorship would not be a solution for his economic problem, he would probably be in worse economic slavery than ever, as there will be always politics and unscrupulous politicians.

Communism is the outgrowth of a stagnant race an unhealthy people, a race of dreamers, and being a race of dreamers they set Utopia as their goal. After freeing themselves from Russian imperialism they unwittingly hurl themselves into proletarian servitude.

The Negro has been a part of America since its birth. He has been instrumental in the progress of America. Why should he wreck the thing he has helped to build? He is not a dreamer, his race is not a stagnant race, his race is a race of workers, real builders even as he constitutes a majority of the working class he is a capitalist at heart.

Communism as a topic for conversation has wonderful possibilities but as for the Negro it should never leave the dinner table or mess-hall. The Negro has too much real work to do to waste time dreaming, he has his own nationalism to advance in America before he can think of solving the world's economic problem.

It is time for the Negro to grow up and stop asking for pennies and stop accepting the cast-off clothes of the rest of the world.

**Dean Kelly Miller
Calls Our Radicals
Irresponsible Now**

He Defines Radical as Over-Educated West Indian Without a Job.

**UPROAR IN
RIDICULE OF CHURCH**

**IS CALLED FOOLISH
DuBois Forces, Once Radical, Now Conservative.**
Baltimore,
By KELLY MILLER.

WASHINGTON. — I one time wrote an essay which was printed in the Boston Transcript and which gained wide currency on "Radicals and Conservatives." That was nearly a generation ago. Since then times have changed and definitions have changed with them.

In those days Dr. DuBois was considered our arch radical and Booker T. Washington our counterbalancing conservative. I was considered the daysman balancing midway between the two. Since then the world has moved rapidly towards the left.

Robert R. Moton, the legatee of Booker T. Washington, is still our outstanding conservative, in that he holds fast to the things which have been proved to be good by experience and is wary of new and experimental doctrine. DuBois has drifted to the right so that now the only difference between him and Moton is what Lord Macaulay used to call a difference without a distinction. I will adhere to my original position of proving all things and holding fast to what is good.

Irresponsible Radicals
Since the World War there has sprung up a group of irresponsible radicals who revel in doctrinaire theories without any political, social or moral responsibility. Dr. Washington and his spiritual descendant, R. R. Moton, felt or feels a keen sense of responsibility for the present weight and pressure of the race problem. Mr. Washington used to say that his soul sustained a pressure of ten thousand pounds to the square inch.

Dr. DuBois arrogated to himself the sole proprietorship of the propaganda which combated all that Booker Washington stood for.

Ridicule the Church
If Booker Washington was the thesis, DuBois was the antithesis. He took his task seriously, but our modern day radicals show a lackadaisical indifference to the awful possibilities of the drastic doctrine which they release. They strance for improvement from ridicule or condemn the church, within, and then failing, resign the state and the present social order, and leave the poor colored man at the mercy of whatever disaster the outcome may hold for him.

When Langston Hughes says "Good-bye, Christ," he may as well say farewell to common sense and human hope.

Our radical is atheistical, and believes neither in God nor man.

He is the product of—
(1) Northern universities where he takes in undigested things;
(2) Negro colleges, from whose religious and moral moorings set by the missionaries and philanthropists he has abruptly broken;
(3) Foreign reenforcement.

I have somewhere defined a radical as an overeducated West Indian without a job. There is one peculiarity about the radical West Indians, they are as meek as Moses and as submissive as a lamb while in their native country, but crossing the seas seems to fill them with the spirit of irresponsible revolt.

(4) The self-educated variety—George S. Schuyler is the most cynical and caustic of that group. As a whole, they are inebriated with the first effects of a little learning which has always been a dangerous thing. Chafing under severe restraints, they kick against the pricks for the sake of exercising their heels.

Genuine Radicals
In order to be a genuine radical, one must be economically self-sustaining or economically indifferent. Socrates, Jesus Christ, John the Baptist, John Brown and Mahatma Gandhi spurned the allurements of wealth and power. But our would-be radicals never disdain to be thrifty. I have often said that William Monroe Trotter was the only man I know who willingly and of set purpose, made a material sacrifice for the cause. The others are on the make.

No man on a pay roll can be a radical. He must needs subordinate his conscience to his job. A pay roll man must gauge his radicalism by his rations. Society has built up and approved certain values and vested interests. It employs orthodox agents to safeguard and maintain these sanctified values. Now the radical is at times necessary, else there would be no progress. But he must deny himself and take up his cross and be willing to carry it all the way to Golgotha.

Free Speech
We hear much about freedom of speech and conscience in our schools and churches but this freedom is of necessity limited to allowable latitude permitted by those who set up and allow existing order. If a preacher wants to overthrow the church, he should have the courage to withdraw from the ministry and fight from without. If our radicals are not satisfied with schools and colleges, let them use all legitimate remonstrance for improvement from the faculties and fight like a man from their own foothold. I am neither a radical nor a conservative; I am by nature and persuasion an ameliorist. I believe in using every feasible means, with dauntless courage, to change the bad into the good, the good into the better, the better into the best, and the best into the beatific.

BLACK HITLERISM IS DEAD --- WHAT NOW?

There was serious danger that the Black Hitlerism, which broke out in Harlem and raised its head here and there elsewhere, should become a mass movement among the Negroes — Thanks to the energetic work of men who are mentioned in this article, Black Hitlerism received its death knell — The danger has not, however, completely disappeared.

(Ed. Note: This article was published Sunday in The Day, influential Yiddish daily with a wide circulation among the Jewish people.)

HERE AND there in the metropolitan centers of America we have noticed lately a few sporadic and unscrupulous but unsuccessful attempts of irresponsible demagogues to spread race hatred among the 14,000,000 Negroes on one hand and 5,000,000 Jews of the United States on the other.

The Black anti-semites have tried here and there, openly and secretly, to spread the seeds of Hitlerism in New York in order to build up an organization which would do their own selfish bidding. The phraseology of these new champions of the colored race bears all the earmarks of Hitler's philosophy and re-echoes with the same refrain that Jews are parasites and vampires and that all grievances of the Negroes against the white brethren has to be laid at the door of the Jews, first and foremost. That a boycott against the Jews is the salvation and where possible, Negroes are justified in using violence against Israel.

The innate sense of justice which is strongly developed in every intelligent and self-respecting Negro in America and his natural sympathy to the Jews who are themselves a nation of martyrs, has readily revealed the baselessness and the ridiculousness of the Black anti-semites and rendered it hopeless from the start.

Danger Sensed.

The leaders of the Negro race were quick to sense the danger that lies in such a libel and attack upon the Jews—the danger that they may lose the friendship of an important part of the white population and they have resolved therefore in the nick of time to frustrate the conspiracy and to extinguish the fire of an unpopular crusade.

Thus vanished the "Black Hitler" of Harlem but the agitation of the

self-styled Jew baiters established some precedent and we have to be prepared, if the depression should not be banished soon, that other followers of the "Black Hitler" both white and colored, should re-appear with insidious attacks against the Jews.

It is, therefore, imperative to ponder over the problem involving the relations between Negroes and their white neighbors in general, and between Negroes and Jews in particular, with a view of conceiving a plan of cooperation between these two elements of the population which would be to the advantage of America of which we all are a part, to the advantage of the citizens of both races and to the advantage of plain justice and common sense.

Always for Equality.

Jews have always fought for the ideals and principles of equality and liberty and against race prejudice and race oppression. History can offer and does offer ample testimony and it is due to this stand of the Jews on the side of progress and brotherhood of man that the reactionaries and tyrants of all ages from Haman to Hitler have decreed the total annihilation of the Jews as the cornerstone of their whole political and social philosophy.

The leaders of the 14,000,000 Negroes in the United States are apparently inclined to consider the Jews as their friends and we have here a wish and an aspiration common to both Negroes and to Jews which makes possible the co-operation and the sympathetic understanding between the two races.

It is interesting here to quote the opinions of prominent and respected clergymen and pastors of Negro Christian Churches which were conveyed readily and generally when we inquired as to their attitude towards the Jews of America and as to what the relationship between their parishioners and Jewish merchants should be.

The inquiries were made through Mr. S. R. Zack, president of the Peoples and Merchants Association, an organizer of business enterprises for colored people, and who therefore has a friendly following among our Negroes.

Rev. William Cornelius Brown, pastor of the First A. M. E. Zion Church, and president of the Brooklyn Ministerial Alliance, has unqualifiedly and unreservedly condemned the antisemitic conspiracy of the "Black Hitler." "God forbid," he said, "that the two races which have been most persecuted in the world, should seek each others hurt."

His statement follows: "Unusual economic and social conditions reveal an unusual state of mind and call for the strange activities. This is verified by the reasonable demands recently made in certain American cities, where there are large colored populations, for their rights to work and use their talents any place where they are able to give service commensurate with the remunerations demanded."

"But in Harlem, this right seems to have been abused, according to newspaper reports, by one 'Black Hitler' who demands expulsion of the Jews from an area largely inhabited by Negroes."

Declares Friendship.

"This seems so strange to me, as a Negro, until I am compelled to declare my own friendly feelings toward the Jews, and for that matter, toward all groups. And I believe the two thousand people whom I serve share my feeling, one hundred percent. I further believe that this friendly feeling toward the Jews is generally shared by the American Negroes."

"My experiences in dealing with Jews, have taught me that they are also friendly to us."

"It is to be deplored that racial hatreds should be permitted to continue in America, for it eventually spells destruction."

"It is alarming to know that any Negro in America should seek to foster that which has been his worst hindrance, and given him his greatest humiliation."

"I think the greatest contribution we can make to our race or country, what e'er that race may be, it is to respect personalities in others, and to do unto them as we would that they do to us."

"God forbid that the two races which have been most persecuted in the world, should seek each others hurt."

Holds Same Opinion.

Rev. A. Clayton Powell, pastor of the Abyssinian Baptist Church and Community House, 132 West 138th street, New York City, one of the largest Negro churches of America with a membership of 16,000, joins hands with Rev. Brown in pillorying the antisemitic endeavors of "Black Hitler" and his followers.

It is interesting to note here that Rev. Powell was one of the leaders of the movement to obtain jobs for colored people through a boycott of stores which discriminated against our black brethren. He states, however, that the boycott as a movement had for its purpose the uprooting of an evil and the elimination of a prejudice, but that at no time did these champions of the humiliated Negro have in mind any animosity against the white people in general and against the Jews in particular.

"I wish to emphasize," Rev. Powell writes to Mr. Zack, "that as one of the leaders of the movement interested to obtain some jobs for the members of my race, that the 'Black Hitler' never had any place in our movement." His statement to Mr. Zack follows:

"May I state as one of the leaders of the Boycot Movement in this vicinity, that this man who called himself 'Hamid,' and the 'Black Hitler,' never held any position in the original boycott movement. The original boycott movement was a movement to enable Negroes to get jobs in the stores surfacing Harlem."

"This campaign was not to raise any racial antagonism in any way but merely a desire on the part of the better thinking Negroes to see some portion of the money of the colored purchasers come back to

Harlem in the form of wages.

"We met with fine co-operation from Mr. M. Weinstein of Kochs and Blumstein of Blumstein Department Stores. 'Hamid' gathered around himself a few fanatical half-wits and started the racial antagonism. May I state that he possibly has not got more than one hundred followers in all of Harlem and is dispised by the entire community."

"Any further co-operation that I can extend I shall be only too glad to."

Friendly to Jews.

Another interesting letter to Mr. Zack comes from Rev. William B. Scott, director of interracial activities, director of Brownsville Community Center, pastor of Universal Baptist Church, and a member of the commissioner's committee of 500.

"Permit me to say," writes Rev. Scott, "that all who know the Negroes are aware of the fact that we never made a gesture of unfriendliness to other racial groups or to form new cliques whereby other racial groups might suffer whether in business or in social life." Rev. Scott concludes his statement with sweeping assurances of friendly sympathy which the Negroes have for the Jews.

"or years," he says, "the Jews have suffered persecution, equally if not more than the Negroes. No thinking Negroes would attempt to boycott the members of the Jewish race unless that individual is not acquainted with history or signs of the time. May I assure you that the Negroes are with the Jews, and are standing ready to co-operate as one family in the cause of humanity."

"As a minister of the Gospel, I assure you that we have never, and will never be unkind or unjust, in any way toward our friends of the Jewish race. You are at liberty to use my letter in any way that it may best find attention and publicity throughout the Nation. I again assure you of our co-operation. I beg to remain your friend and brother."

Wrong Group Attacked.

Particularly strong is the condemnation of the "Black Hitler" which comes of Rev. S. J. Eldridge, pastor of the Berean Baptist Church, 1639 Bergen street, Brooklyn, New

York. "These people who come into the U. S. A." he declared, "seem to have the habit of attacking every thing in this country that does not suit their fancy. And seeing over 100,000 colored people in Harlem being clothed and fed by another race group beside themselves, made the mistake of attacking the group that is doing the work, instead of arousing the group that is sleeping upon its economic rights. This method is wrong in principle and degrading in its application, and any one who practices such wicked propaganda cannot hope to get very far or have the support of the best thinking people.

"We have between twelve and fourteen millions of people in our race group in this country, and a more loyal, law abiding sympathetic group is not to be found within its confines. We have suffered all kinds of injustice and intimidations. We have come through sorrow, pain and woe, but the cry of our hearts has been to know, to know.

"We have looked forward to the time when the peoples of the world would be united in one common brotherhood; and when every man regardless of race would be given an equal opportunity in life, and be allowed to share the economic, social and political rights on a basis of fitness, rather than race, be he Jew or Gentile, black or white.

"This wicked propaganda, this apparent antisemitism practiced by this man Hamid the "Black Hitler" or the real Hitler misses the mark and it is wicked in its intent and purpose and serves only to widen the gap between those who should know of the Fatherhood of God and the brotherhood of man; and that God out of one blood, created nations to dwell together on earth. The world needs good-will and real fellowship, and the best thinking people desire it.

"We wish to assure you, my dear sir, that this man or his method does not meet the approval of the leaders of our race group, nor does it meet the approval of the masses of our people, for we would be considered thoughtless, ungrateful, lacking in appreciation if we failed to remember that some of our best friends, some of our most worthy benefactors have been among those of the Jewish race."

Like Father, Like Son?

Young Ben Davis Seeks to Destroy Life Work of His Parent

New Editor-in-Chief of Negro Liberator Is Greeted Here

By T. R. POSTON.

ONE THING they said of Big Ben Davis before they got him—before the party of Abraham Lincoln rewarded his twenty-five years of faithful service by casting him aside to deal with his enemies—this they said of him: "Ben Davis has guts." So, when he faced his doom, when they forced him from the picture, disgraced by his colleagues and repudiated by his followers, the Old Man went down as he had gone up—fighting to the end.

They didn't mention Big Ben up at the Lido Ballroom Sunday evening. They—and it was a different "they" from those who praised and damned the former national committeeman from the State of Georgia for three decades or more—were gathered for a different purpose. They were assembled there to continue a relentless fight against everything that Big Ben had held sacred—to tear down everything that he had helped to build. Yet, repeatedly throughout the evening, one heard them say: "Ben Davis has guts."

It wasn't of Big Ben that they were speaking, however. It was of Little Ben, the son of the Old Man, the youth who must have had his first doubts of the efficacy of his father's career many years ago when Georgia klansmen bombed the home of "the nigger who dared to aspire to a white man's job." The youth who once embodied the thwarted hopes of the Old Man, the boy who was trained in the white man's schools so that he might pick up the torch and carry on from where his sire had fallen.

But Little Ben has decided to "carry on"—at least not in the path blazoned by the Old Man. The boy has lighted his own torch, and with it he hopes to burn the structures so laboriously built by his father. For

Little Ben has come to Harlem as the new editor of the Negro Liberator, the official organ of the League of Struggle for Negro Rights, the spearhead of the Communist Party fight against the oppression and exploitation of the Negro, the sworn enemy of the "Negro misleaders" in the approaching struggle on the American continent. Little Ben has renounced the heritage of his father. Only this he could not renounce: "Ben Davis has guts."

IT WAS THE Angelo Herndon case which pointed young Ben Davis toward Harlem and his new job. But it was a thousand unnamed "cases" which brought him to the crossroads where he left the Old Man. There were his childhood days in Atlanta. The days when he, the son of a national committeeman of the Republican Party, was made to feel inferior to the offspring of his city's most illiterate whites. "This Part of the Street-Car for the Colored Race," "Colored Waiting Room," "Good Nigger," "Bad Nigger," "Yes, suh, Cap'n," "No, suh, Boss." There were his schooldays there. Days when he rebelled against the groveling attitude of his Negro teachers who forced their pupils to sing spirituals—those God-ridden songs of an acquiescent, long-suffering, oppressed people—on the request of ignorant, condescending white visitors who admonished the little "darkies" to follow the path of their fathers and revere the memory of Abraham Lincoln. Young Davis rebelled—and was kicked out.

So he came North—to Massachusetts, the home of the Abolitionists. There were no "White and Colored" signs there. There were no groveling instructors (in the sense that he had known them) at Amherst College where he matriculated. But young Ben Davis found the disillusion of every Southern Negro youth who believes that there is no discrimination in the North. He found that he was not classified as a good student—he was termed, rather, a "good Negro nigger," but one doesn't remain a student. He was not a good athlete—he was a "good Negro athlete." But there was no discrimination

there. The officials said so.

And later the youth went to Harvard—the same Harvard which recently paid homage to Dr. Ernst Franz Sedwick Hanfsteangl, personal friend and political aide of Adolph Hitler (he who would sterilize Negro children to preserve the purity of the "Aryan" race). Young Davis finished law there, only to find that there are some things which "law," as we know it, cannot combat. The superciliousness of those who have toward those who have not. The accepted "rights" of the rich, the proscription of the poor.

SO YOUNG DAVIS put away his law diploma and started out to escape the ranks of the proscribed. He became editor of the Ziff Feature Weekly, a supplement supplied by a syndicate to various Negro newspapers. (The Old Man had owned a newspaper. There were those who said that the Republican Party owned it, especially around election time.) But young Davis didn't last long in his new post. Later he went to the Baltimore Afro-American. Finally, however, the young attorney found that one doesn't become wealthy by working on Negro newspapers, so he dug up his diploma and went home to Atlanta.

Had Ben Davis, Jr., decided to "play ball" he might, indeed, have taken up the Old Man's torch. He had the name. The South had regretted its impetuous support of the Great Engineer who had engineered his father out of the Republican Party. The Negro vote was again worth something—a few minor jobs, a few quarts of gin, a few references to Abraham Lincoln. But young Ben didn't want to play.

Perhaps he remembered the Old Man's career too well. The vicious attacks of his white foes, the bombing of his house, the studied attempts at humiliation. Perhaps he remembered too well the compromises the Old Man had had to make. Big Ben was never altogether a "white folks' nigger," but one doesn't remain a Negro national committeeman from Georgia for twenty-five years without making compromises—compromises which are oftentimes ignominious

and in vain, like the support of the rights. Atlanta, and the whole South, Lily Whites in the 1932 convention gasped when he demanded that Negroes be allowed to sit on a jury in Atlanta, Georgia.

So Little Ben started practicing law. And pretty soon he was running into trouble. It seems that he had some crazy idea that cases involving Negroes should be tried like any other case—that is, on the merits of the case and not on appeals to the mercy of the "good" white folks. "The Nawth," they said, "has ruined that young Davis nigger. He must think that he's as good as a white man."

Therefore they set out to "fix" him. After all, the niggers must be kept in their place. So they ruled against his clients. The word went the rounds that you'd better not get that young Davis nigger if you wanted to get out of trouble. They caught him smoking in court one day and fined him. What if the white lawyers smoked whenever they got ready? Hell, ain't they white? This kept up for months.

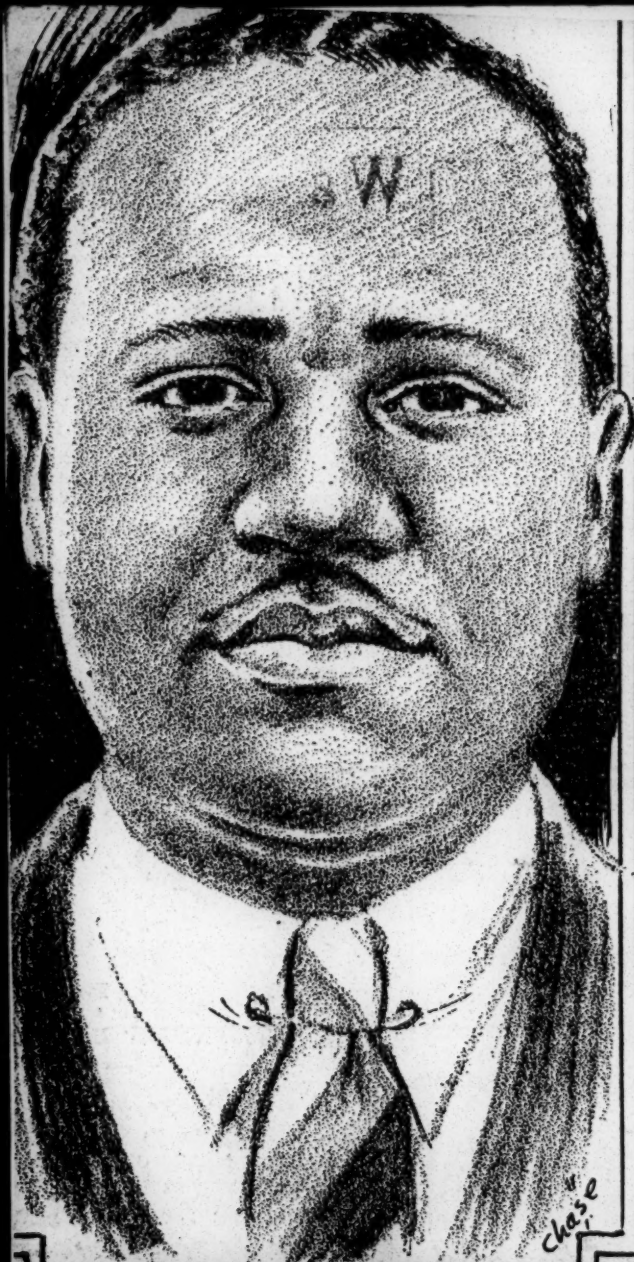
THEN ONE DAY they arrested a 19-year-old Negro from Cincinnati named Angelo Herndon. It seems that this young "Nawthun nigger" had been around Atlanta saying that niggers and white folks ought to get together and demand relief from the city authorities. He had some Communist Party pamphlets in his pocket, so they charged him with insurrection and indicted him on the charge of attempting to overthrow the sovereign State of Georgia.

The International Labor Defense had been watching the work of Ben Davis and his law partner, John Greer, so they hired the young attorneys to defend Herndon. What transpired subsequently is history. Atlanta did not soon recover its composure after young Davis openly charged in court that Herndon was being framed by the white Georgia officials because he had attacked the basic prejudice of the South. Atlanta was astonished when the fiery young lawyer demanded that the state's attorney stop referring to the defendant as "nigger" and "darky" and accord him his constitutional

The conviction and sentencing of Angelo Herndon to a 20-year-term became secondary to the Georgia officials. They set out to get that young Davis nigger. They dogged his steps. They watched his movements. They broke into the offices of the I. L. D. and seized the records there. On the strength of these they sought to disbar him. But evidence of any kind was missing, so they had to let him go. But the word was out against him.

The International Labor Defense, the League of Struggle for Negro Rights and the Communist Party, however, succeeded where the officials had failed. They got Ben Davis out of Atlanta. In view of his work, they decided that he could do greater things elsewhere. So Sunday evening at the Lido Ballroom they welcomed him to Harlem as the new editor of the Negro Liberator.

THIRTY-ONE YEARS ago Big Ben Davis became Georgia state delegate-at-large to the Republican national convention. For twenty-five years he served the party of Abraham Lincoln according to his lights—until it suited their purpose to cast him out in disgrace. Last week Little Ben became one of the guiding forces in the party of Karl Marx. What will they say of him thirty-one years hence?



HOUSTON, TEX.
PRESS

APR 25 1934

WARNING TO NEGROES
Editor The Press:

There is a crew of white gentlemen going around the country teaching and persuading the colored people to join their ranks. They are preaching the communist or socialist ideas, better known as reds. We have no objection to free speech and liberty as is guaranteed by the constitution, but why don't these gentlemen come out into the light and let the people know who they are instead of collecting groups of colored people in the dark alleys?

will destroy the privileges we now have. The white man of the South is the colored man's best friend and the colored man of the South is the white man's best friend.

H. H. HICKEY JR.,
President Colored Democratic Organization of Harris County.
Macon, Ga., Telegraph
August 2, 1934
Baiting the Negroes

The Negroes are taught that their salvation is to come through the Communists—that things will be entirely different when Communists get control. To prove this, they give social functions where white women dance with Negro men, and white men dance with Negro women. Intermarriage is promised. They assure that there is no basis in science for the belief or claim that the Negro is in any way an inferior or backward race. The Negroes are sent in considerable numbers to the Russian school to be indoctrinated with these ideas. "The Liberator" is the name of a paper published to emancipate the Negro from every handicap, socially, politically, racially and economically. A league has been formed, known as the League of Struggle for Negro Rights, which means solidarity of fraternity between the races. This is meant

to be a militant part of the revolutionary plans. All of which has a dictatorship for that class instead of the present plan of government.

Tampa, Fla., Times

September 3, 1934

Negroes Are Warned Of Reds' Activities

The negro must learn to live in his own sphere and maintain his self reliability before he can continue the progress of his race. Bishop Socrates A. E. O'Neil of Washington, D. C., told over 500 persons at the Negro Methodist Church last night. Speaking on "Racial Integrity" the speaker advised negroes against participation in Communistic activities and advocated a "return to the farm." He urged his hearers to refrain, as far as possible from voluntary reliance upon the Government for support and for their self-maintenance.

Savannah, Ga., News
December 2, 1934

The Negro a Conservative Citizen.

Newport News-Star (Negro): Those people who express great alarm lest the negro turn Communist have their apprehensions poorly founded. By and large the negro is the most conservative citizen in our national population. Fears born of the many wrongs the negro has been forced to suffer under our present form of government cause some uneasiness among those who realize deep down in their hearts that the country has goaded some of the race almost to desperation. But that the rank and file of our people will ever follow the leaders of communistic theories is most improbable...

We are against Communism. But we are not against free speech as long as it is not incendiary and does not tend to violence. Jefferson's idea was to let all have their say, even if some would destroy our present form of government. He pointed out that error is harmless as long as truth is left free to combat it.

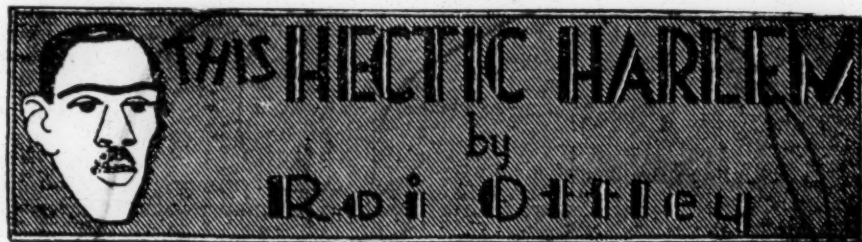
In our opinion the surest way to kill Communism and other ultra-radical movements is to leave them indifferently alone as long as they do not commit some overt act against the land. Most of them would pose as martyrs. They want to go to jail for the "Cause." They can then appeal to the emotions of the gullible by tearfully pointing to their suffering. They court "persecution." It pays. If they be right, let them go forward—time will tell.

Then, too, let all of us who believe in our form of government, our Constitution, and our Bill of Rights bring pressure to bear to the end that our laws be impartially administered; that every man be given an equal opportunity to labor and to live unhampered by proscription and obstacles that are repugnant to the spirit of our fundamental conception of a free state; let the rich feel their obligation to help make possible a fairer distribution of the wealth of the land. In short, as President Roosevelt advises, let us love our neighbor and cease from worshipping money as our god, and the Communist will no longer find reason to vociferate and to froth at the mouth.



BEN DAVIS, JR., and his father (top) and Angelo Herndon, young Communist, for whom the attorney battled when convicted under Georgia's slave insurrection law.

"Black Hitler" In Court For Anti- Jewish Statements



Sufi Abdul Hamid, self-styled "Black Hitler" of Harlem, was on trial in the 5th District Magistrate's Court here. The Age went to press on Tuesday on charges growing out of anti-Jewish statements he is alleged to have uttered in the course of a street corner speech made on September 15. Although the charge is only one of disorderly conduct, the trial before Magistrate Overton Harris began on Monday and may continue through Wednesday.

The charge was made by Edgar H. Burman, insurance man and commander in chief of the Minute Men, which has been formed to combat bigotry. Mr. Burman produced half a dozen witnesses who testified under oath that Sufi made several derogatory remarks about the Jewish merchants in 125th street, repeating several times the expression, "The war is on."

Deputy Inspector John DeMartini of the 6th Division, testified that he had received several complaints about the speeches of Sufi, declaring that it had become necessary for him to place police in the vicinity of these meetings to maintain order. The District Attorney's office and Aldermanic President Deutsch were also interested in the case.

On the other hand, Sufi, through his attorney, John T. Doles, produced about sixty of his followers in court, most of whom were willing to take the stand and swear that their leader never made the charges attributed to him.

Doles told the Magistrate that Jewish business men in 125th street had formed an organization and raised a fund to be used in fighting the activities of Sufi, and that they planned to run him out of Harlem.

Harlem's "Black Hitler"

THE COAL BIN seems to be fertile green pastures for developing characters...Nondescripts and what-nots have come to the Negro-tropolis and have done well for themselves...Marcus Garvey, organizer and opportunist-extraordinary from Jamaica, B. W. I., presented the community with ideas that made Negroes race conscious...Kid Chopote, a Cuban urchin, became king of the fight world...Siki, the Senegalese wrestler and boxer from Africa, having had a measure of success in the Old World, had to come to Harlem to climax his successes...The Rev. G. Wilson Becton made a fortune here as an evangelist... "Father" Divine came into his own on Coal Bin soil...Bill Robinson, Hubert Harrison, Ira Kemp, Madame Stephanie St. Clair and numerous others reached the climax of their careers in the Coal Bin.

But Harlem is now developing a new type of personage in the person of Sufi Abdul Hamid...who is capitalizing on the new-found race consciousness of the local inhabitants...The picket program, with which he is an apparent leading light, might have its virtues...but under the dubious leadership of this crank his following is fast becoming a group of intolerant, baiting Jews.

The New York Times, on its front page last Tuesday, gave ample space to his career as the "Black Hitler"...The Minute Men, an organization which devotes itself to the fighting against race intolerance, has taken him to court to answer charges...The Jews in a sense are in the same position, in the present social scheme as Mose...They must be quick to retaliate on any invasion on themselves as a race.

The picket program under Hamid is confined to a small minority and it is my opinion that our white brothers are attaching too much importance to Brother Hamid...The Harlem brother is the one to take up the cudgel against Sufi Abdul Hamid, as he is a menace to any righteous program...The picket program must necessarily suffer as a result of his activities.

SUFI BROUGHT BEFORE COURT Picket Leader Charged With Anti-Semitic Street Speeches

The four-day trial of Sufi Abdul Hamid, leader of a job picket group on charges of disorderly conduct continued Thursday before Magistrate Overton Harris in Harlem Court. The man is accused of spreading anti-Semitic propaganda in Harlem and arrayed in a white turban, green

poplin shirt, gold-bladed green velvet riding coat and high black boots Sufi, accompanied by a group of followers, first appeared in court Monday morning, when he was arraigned on a disorderly conduct charge preferred by Edgar H. Burman, an insurance adjuster with offices at 250 West 157th street.

Burman, who is commander in chief of an organization called the Minute Men, which is combatting the rise of Fascism in this country charged that on the night of September 15 Sufi, speaking at a street meeting at 125th street and Seventh avenue, made derogatory remarks against the Jews and the Jewish race.

Charged With Prejudice. The commander of the Minute Men and several of his witnesses testified on Monday and subsequent days that, among other things, Sufi declared that Jews were syphilitic consumptives who were spreading their filth throughout Harlem and stated that "If you meet a Jew pull out his tongue and spit down his

throat." He was also quoted as saying that "Hitler drove the Jews out of Germany and I am going to drive the Jews out of Harlem."



Sufi Abdul Hamid.

Sufi, who termed himself an Egyptian, stated that he was president of the Negro Industrial and Clerical Alliance, an organization which has been picketing stores in Harlem in the interest of Negro employment. He denied the statements attributed to him and said that he had only been making lectures for the betterment of the economic position of his race.

John Doles, attorney, with office at 200 West 133th street, Sufi's legal counsel, declared that he would place sixty witnesses on the stand to deny the charges of Burman and his witnesses. Three defense witnesses were produced by Sufi before Thursday. Burman secured the summons against Sufi last Saturday.

Assistant District Attorney Edward Margolies, with the aid of Milton Solomon, former Democratic candidate for president of the Board of Aldermen, prosecuted Sufi. A representative of Bernard Deutsch, president of the Board of Aldermen, to whom many Jewish merchants have appealed in the case, were present throughout the hearings.

Sees Case Rate Too High. The hearings were repeatedly interrupted by clashes between the prosecution and Magistrate Overton Harris. The magistrate, in criticizing newspapers in general, declared that too much was being made of the Sufi case, which to him was only an ordinary case of disorderly conduct. He stated that the defendant should be punished, however, if he

made the remarks attributed to him. Sufi, who listed his occupation as a coffee importer, lives at the Hotel Dumas, 205 West 135th street. Special police guards were placed around Harlem Court from the first day of the hearing, but no disorder occurred.

Preachers Rap Bias.

Bitterly attacking "street oratory of the type that seeks to stir up racial animosity," and striking at "crass ignorance and animal copyage," the Interdenominational Preachers Meeting of New York and Vicinity adopted a resolution Wednesday condemning the attacks which have been made upon Jews in this community. The resolution said:

"We wish our Jewish friends to know that we are pleased to repudiate business and social attacks upon Jews and other peoples and feel that fair and friendly contacts will be the proper logic of a solution of our situation in Harlem."

The Jewish Examiner featured an interview last week with Attorney Samuel S. Leibowitz, new Scottsboro sole counsel, in which the lawyer is quoted as saying: "If nothing else were to unite these two peoples, the persecutions that they have shared and are sharing would make them our natural allies."

"I am absolutely in accord with any honest endeavor on the part of the Negro citizens of Harlem to obtain economic justice through employment in the district in which they reside, but I bitterly condemn the activities of this demagogue 'Black Hitler,' who is responsible for causing friction between two oppressed groups."

Wants Agitators Scorned.

Stating that Abdul Hamid's agitation should be ignored, the attorney expressed the belief that "The dark races of America can be trusted to see through such tactics. It is another evidence of nasty disrespect for the black man's intelligence and critical sense that agitators try to induce them against their Jewish friends. The name of Rosenwald is not soon forgotten, nor his efforts for Negro education."

The Jewish Forward also carried an interview last week with William H. Davis, general manager of The Amsterdam News, in which the activities of Sufi and his followers was heartily condemned.

New York World Telegram

DEC 10 1934

Negro Pastor Waits Word To Run New York for Huey

'Me and the Senator Will Take This Town Like an Epidemic,'
Says Abyssinian Disciple of the Kingfish—Has
10,000 Harlem Converts Already.

By JOSEPH MITCHELL,
World-Telegram Staff Writer.

The principal organizer in Manhattan of the Share-Our-Wealth clubs, through which Senator Huey P. Long reputedly expects to become President of the United States, is the Rev. Joseph A. Davis, 65, an oratorical Negro preacher, who operates a garage, a federation of furnished room dwellers, a political school, a mission and a church in the bleak old building at 303 W. 128th St., in the heart of Harlem.

"If we took the notion," the Rev. Davis said today, "me and the Senator could certainly runtrouble in any church. I am a nonthis town for the benefit of thesectarian minister of the Church of poor and hungry. God. I have been a foreign minis-

"If the Senator gave me theter in Africa, Egypt, Liberia and word to go I could step out into themany other islands I don't recall streets of Harlem and pass out fur-right at present. I was a missionnished rooms and loaves of bread toary under a Mrs. Moody. I can't all comers. The Senator is a power-recall her first name. I did a farful man and I am his disciple. Theflung work."

time will come when me and the Senator will take this town like an epidemic—like the influenza. All IManhattan directs his Share-Ouram waiting for is the word to go."

Has Letters From Long. The minister possesses many friendly letters from Senator Long. He said the Senator has not asked him to organize the inhabitants of Harlem and that he does not believe the Senator knows he is a Negro.

"That doesn't make a bit of difference, however," said the cleric. "I have been wanting to have a little chat with the Senator and the next time he comes to New York I will drop around to his hotel and discuss matters with him. He wants every man to be a king, you know. That is the motto of our society—'Every Man a King.' Well, I am going to tell the Senator that I am already a prince."

"Yes, I come of a kingly family. I was born in Abyssinia and I am a descendant, rightfully, of King Minidick. I came to this country when I was a little boy and I have been a preacher forty years. I was brought up a Baptist, but I broke away from that because I do not stand for creeds. They cause

It says:—"My dear Friend:—Acknowledgment is made of your letter of June 16 and I am enclosing herewith manual of the Share-Our-Wealth Society, which explains the means of raising finances with which to carry on the movement. With kindest regards, I am yours sincerely, Huey P. Long.

The letter is signed by Long. "Real friendly, isn't it?" asked the minister.

Brought Members In.

Soon after the receipt of this letter the minister informed Long he had brought into the society all the members of his various organizations. The Senator replied that he was very pleased. Among the interlocking organizations, of which the Rev. Davis is the moving spirit, are the Investors Home Building Assn., the Christ Mission of the Industrial Church Unity, the Church of Mr. Eden, the Furnished Room Owners Relief Union, the Harlem Political School, and a trade school which has no name.

The preacher is president of all these organizations. On the letterhead of the Christ Mission he describes himself as "Rector, Chief Apostle and General Directing Agent." He is the only teacher in the political school which meets in the hall above the garage. The hall is also used by the mission and the church, of which the Rev. Davis is pastor and treasurer.

"I got all kinds of organizations in my plant," said the Rev. Davis, "but from top to bottom they are imbued with share-our-wealth."

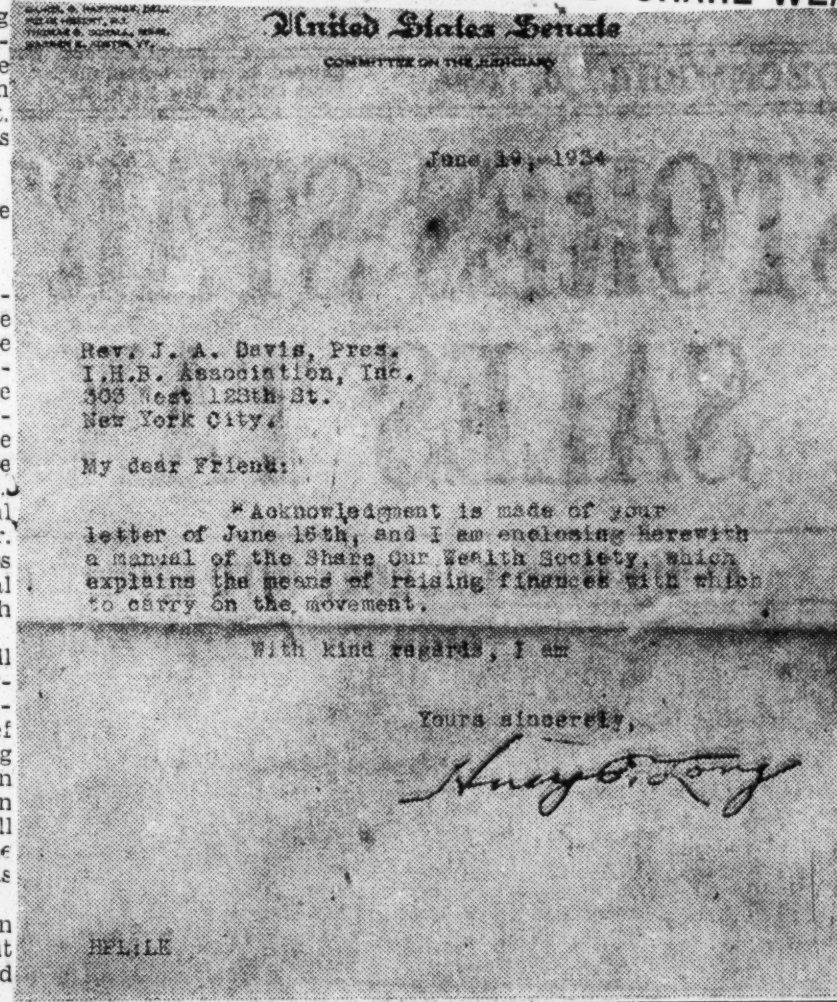
The cleric is bald. He speaks rapidly and is often incoherent. He is addicted to writing letters to public officials. He displayed a letter he has just composed to the Mayor. In it he states:—"In checking our records as to the consideration and acknowledgment of our service rendered to you during election time, we are unable to find one line of consideration and appreciation, or one cent toward the work we are doing." His suit is threadbare, and his overcoat is torn.

"We do not live in style here," he said, "and I dress like a poor man. That is because my people would think I was swindling them if I dressed up and rode around in a long automobile."

Converts 10,000.

He said he believes he has converted 10,000 Negroes to the economic pronouncements of Senator Long. He said the Share-Our-Wealth program includes "not less than \$5,000 for every deserving fam-

HUEY LONG'S DEAR FRIEND AND 'SHARE WEALTH' LETTER



World-Telegram Staff Phot

A letter from Huey Long to Rev. J. A. Davis on a United States Senate letterhead.

ly; old age pension of \$30 a month the Hotel Chesterfield. Mr. DeLacy to persons over 60, and a strict limit moved from a furnished room at the Brooklyn address several months to working hours."

The Rev. Davis is listed as the president of a Share-Our-Wealth club in Senator Long's Washington office. Other names of New York New York. The Rev. Davis is by presidents are Elizabeth McWillis, far the most active of these officials. 166 W. 129th St.; Joseph Pointer, "It is a great work we are doing," 2,166 Broadway; C. Purcell, Hotel said the minister. "I know the Chesterfield, and Jack DeLacy, 181 Kingfish will deliver my people from Adam St., Brooklyn. hunger and furnished rooms, and I

The address given for Elizabeth McWillis is the Florentine Court, an apartment house occupied exclusively by Negroes. The superintendent said she was not at home, but that he understood she was connected with the movement. The address given for Mr. Pointer is the Manhattan Towers Hotel; the clerk there said Mr. Pointer had checked out and now lives at Collinsville, Conn. Mr. Purcell is not known at



World-Telegram Staff Photo.

Rev. Joseph A. Davis.

Atlanta, N. C. Enterprise
December 7, 1934

Atlanta, Ga. Dec:—That communistic following among Atlanta Negroes is negligible and that the city has nothing to fear on that score is the substance of a statement given to the public by an interracial committee representing the white and colored churches of this city.

American Negroes are traditionally loyal to their government, the statement says, and do not look with favor upon movements advocating violence and revolution. The committee pledges its influence against such movements in Atlanta and in this effort confidently anticipates the support of the great majority of Atlanta Negroes. The statements is as follows:

"We, the Interracial Committee, composed representatives of the Atlanta Christian Council and the Committee on Church Cooperation of the Negro churches of Atlanta, desire to reassure the public relative to the fear of communist influence among the Negroes of this city. As a committee of conference

and cooperation, which for twenty years, we are convinced that this fear is practically groundless that the communist following among Atlanta Negroes is negligible.

"Our committee, of course, individually and collectively, is unalterably opposed to the revolutionary philosophy of communism, which advocates governmental changes by violent means and seeks to embitter certain elements of the citizenship against our democratic institutions and officials. We stand pledged to use our utmost influence against all such teachings and efforts; and in this stand we confidently believe we are supported by the great majority of Atlanta Negroes.

"The loyalty of American Negroes to their government is a matter of history. Revolutionary movements have never appealed to them. In our judgment the present situation is no exception. We wish, therefore, to bespeak for the Negro people of Atlanta the continued confidence, friendship, and helpfulness of our officials and the public.

"It is possible, possible, indeed that a few Negroes may have been compromised by designing propagandists operating under false pretenses. Should that be found to be true, we suggest that in such cases patient correction is needed rather than extreme severity. We would caution also against danger of inflicting shame and suffering upon innocent people by arresting on mere suspicion, holding in jail without proof, and convicting on inconclusive evidence. Finally, we would suggest, respectfully but with great earnestness, that revolutionary movements among the people of any race can be best combatted by correcting the

ills and injustices upon which revolution thrives."

ATHENS, GA.

BANNER HERALD

DEC 10 1934

THE GROWTH OF COMMUNISM

Since the closing of hostilities of the World war in 1918, the growth of Communism has spread at an alarming rate in this country. Especially is this condition true in the larger cities of the East and West, where the population is made up of sizeable numbers of foreign born. However, the activities of emissaries, representing the Moscow Communistic and Socialistic organizations, have reached the South, and especially in Georgia, have these people organized and boldly set up a campaign of Communistic and Socialistic doctrine among all classes of people.

One of the most unfortunate results from their activities has been in the organization of negroes. The chief aims of these Communists have been the teaching of race prejudice, causing in some sections of the South trouble between the white and colored races, notably in Alabama.

In Atlanta, the organization had become well fortified, with offices, literature and many paid representatives, organizers and distributors of Communistic literature. The organization was made up of representatives of both races, white and colored. It was succeeding in securing members and gaining considerable strength when Solicitor General John A. Boykin, of the Superior courts of Atlanta, caused the arrest of the officers of the organization and the confiscation of the office supplies and literature. There is now pending in the Atlanta courts a number of cases for trial. However, the organization has been disbanded and a close watch kept over all suspects interested in such unpatriotic activities.

The drastic action of Solicitor Boykin has had a salutary effect on the movement in that city, but it is not far reaching in effect. Other cities in Georgia, no doubt have secret organizations of this character. From Athens, it has been alleged that Communistic and Socialistic propaganda is being disseminated, and that this city is the base for such distribution in this section of the state. All of which may be true.

Communities where colleges and universities are located are the most inviting fields for the work of these emissaries among the members of the student bodies. The seriousness of their teachings affects the morals of the young and instills in them a spirit of unpatriotic impulses and disloyalty to their country.

It is of vital importance to all communities for the people to organize patriotic societies, in cooperation with the officers of the law, for the purpose of suppressing the distribution of Communistic literature and for the disbandment of such organizations.

Negro and Radicalism - 1934

New York Evening Post

JUN 21 1934

LOOK OUT FOR THESE "RADICALS"



Here are some of the well-known women included in the "Who's Who in Radicalism" list, compiled by Mrs. Albert W. Dilling, Mid-West suburban housewife, presented by a Wall Street figure to the police Bureau of Criminal Alien Investigation and used as the basis of Police Commissioner O'Ryan's "Red Scare." Left, Eva Le Gallienne, actress and manager; at right, above, Alla Nazimova, noted actress, and, below, Fannie Hurst, famous author.

More Noted Citizens Listed In O'Ryan's 'Radical Roster'

Here are more of the "sinister and dangerous Red radicals," who, along with Mayor LaGuardia and Mrs. Franklin D. Roosevelt, figure in Police Commissioner O'Ryan's confidential black list. This list, presented by a Wall Street figure to the Bureau of Criminal Alien Investigation and compiled by Mrs. Albert W. Dilling, a Midwestern suburban housewife of charm and means, has been the source of the "Red Menace" proclaimed by the Mayor and his Police Commissioner.

COMSTOCK, ADA L.: Nat. Citiz. Com. Rel. Lat. Am. 1927; Open Road, 1933; signer pet. for Russ. Recog. (Women's committee); pres. Radcliffe Coll., Mass.

KENYON, DOROTHY: Nat. bd. dir. A.C.L.U.; chmn. N. Y. A.C.L.U. Com. (100-5th Ave.); mem. Nat. Coun. on Freedom from Censorship, 1931; exec. com. M.W.D. Def. Com. for Thomas, 1929; signer of resolution for Recog. of Russia, of the Am. Women's Com. for Russian Recog.

BLACKWELL, ALICE STONE: Daughter of Lucy Stone; ed. of women's magazines; exec. com. Nat. Coun. Prot. For. Born Wkrs.; active in Am. Friends of Russian Freedom; Nat. Mooney-Billings Com.; Lg. of Women Voters (hon. pres. Mass. Br.); M.W.D. Def. Com.; nat. com. I.L.D.; Lafollette elector, 1924; Groffin Bill sponsor; Mass. A.C.L.U. Com.; Russ. Reconst. Farms; Nat. Pop. Gov. Lg.; officer communistic Commonwealth Coll.; home, Boston.

BALCH, EMILY GREEN: former Wellesley Prof.; infamous People's Coun.; Civ. Lib. Bureau; W.I.L.P.F. (pres. U. S. section and mem intl. exec. com. 1933); Fell. Recon.; Cong. Exp. Radicals; ed. staff "The Nation"; Emer. Peace Fed.; Am. Neut. Conf. Com. (see Jane Addams); Ford Peace Party Griffin Bill sponsor; nat. coun. Ber-ger Nat. Found.

FRANK, GLENN: Pres. U. of Wis. vice-pres. A. A. for O. A. S.; Nat. Mooney-Billings Com. (of A. C. Lleges) at Legislative hearing, Chgo. U.); vice-pres. Berger Nat. Found. 1931; gave hon. degree to Harry F. Ward (see article "Glenn Frank") Maurice Hindus dedicated book to him; Open Road, 1933; vice-pres. Fell. Faiths nat. com. of 300.

SCOTT, WALTER DILL: Pres. Northwestern U., Evanston, Ill.; World Peaceways; Nat. Advis. Coun. on Radio in Edu. (in conjunction with L. I. D.); opponent of Baker anti-sedition bills at Springfield 1928; Hearing, May 1933; denies that James M. Yard's radicalism was cause of his dismissal from U. staff.

HUTCHINS, ROBT. MAYNARD: See "Roosevelt Appointees"; pres. U. of Chgo.; teacher of course in-cluding Marxism and Leninism, andia U.; exec. com. Sacco-V. Nat. Lg. defender of Communism as a recog-1928; exec. com. L.I.P.A. 1931; Com-nized U. of Chgo. student activity

on the ground that the Party is al-lowed on the ballot; opponent of Baker anti-sedition bills at Spring-field, 1933; endorser of Roosevelt's "Brain Trust" of radicals; etc., etc

ADDAMS, JANE: On National Save Our Schools Committee (or-ganized to take patriotic propaganda out of school books); on Debs Me-morial Radio Station Committee; director of National Assn. for the Advancement of Colored People supported by communistic Garland Fund; on national committee of the World Court Committee; on advisory council of the National and director of the Chicago branch of the Ameri-can Society for Cultural Relations With Russia (A.S.C.R.R.), a Com-munist subsidiary (U.U. Report 2290); mem. Committee on Milli-arism in Education Ill., supported by Garland Fund; mem. People's Legislative Service; Foreign Policy Assn.; vice-pres. of the socialistic American Assn. for Old Age Secu-rity; vice-pres. Berger National Foundation, 1931 (Berger, Socialist Congressman from Wis. at one time

refused seat in Congress, advocated violent revolution); speaker at the communist Student Congress Against War (at U. of Chgo. Dec. 28, 1932) with Scott Nearing, Communist lead-er. (The Congress was endorsed by U. of Chgo. Prof. Robt. Morss Lov-Fed.; Am. Neut. Conf. Com. (see Jane Addams); Ford Peace Party Griffin Bill sponsor; nat. coun. Ber-ger Nat. Found.

1933 hon. pres. Fellowship of Faiths com. of 300; opposed Baker Bills (to penalize seditious teachings in col-leges) at Legislative hearing, Chgo. U.); vice-pres. Berger Nat. Found. 1931; gave hon. degree to Harry F. Ward (see article "Glenn Frank") Maurice Hindus dedicated book to him; Open Road, 1933; vice-pres. Fell. Faiths nat. com. of 300.

BORCHARDT, SELMA M.: Ad-vis. ed. of The American Teacher; vice-pres. Am. Fed. of Teachers; Nat. Tr. Un. Lg.; N.C. for P.W.; Nat. Save Our Sch. Com.; home, Wash.

BOWMAN, LEROY E.: Nat. bd. Northwestern U., Evanston, Ill.; L.I.D.; chmn. com. on Recon. trips, N.Y.; dir. extension work on Radio in Edu. (in conjunction with L. I. D.); sec. educators Com. for Thomas anti-sedition bills at Springfield 1928; Il. Nuovo Mondo Nat. Com.; Non-Intervention Citiz. Com. 1927; James M. Yard's radicalism was cause of his dismissal from U. staff.

1933-4. pres. BRISSENDEN, PAUL F.: Nat. U. of Chgo.; teacher of course in-cluding Marxism and Leninism, andia U.; exec. com. Sacco-V. Nat. Lg. defender of Communism as a recog-1928; exec. com. L.I.P.A. 1931; Com-nized U. of Chgo. student activity

